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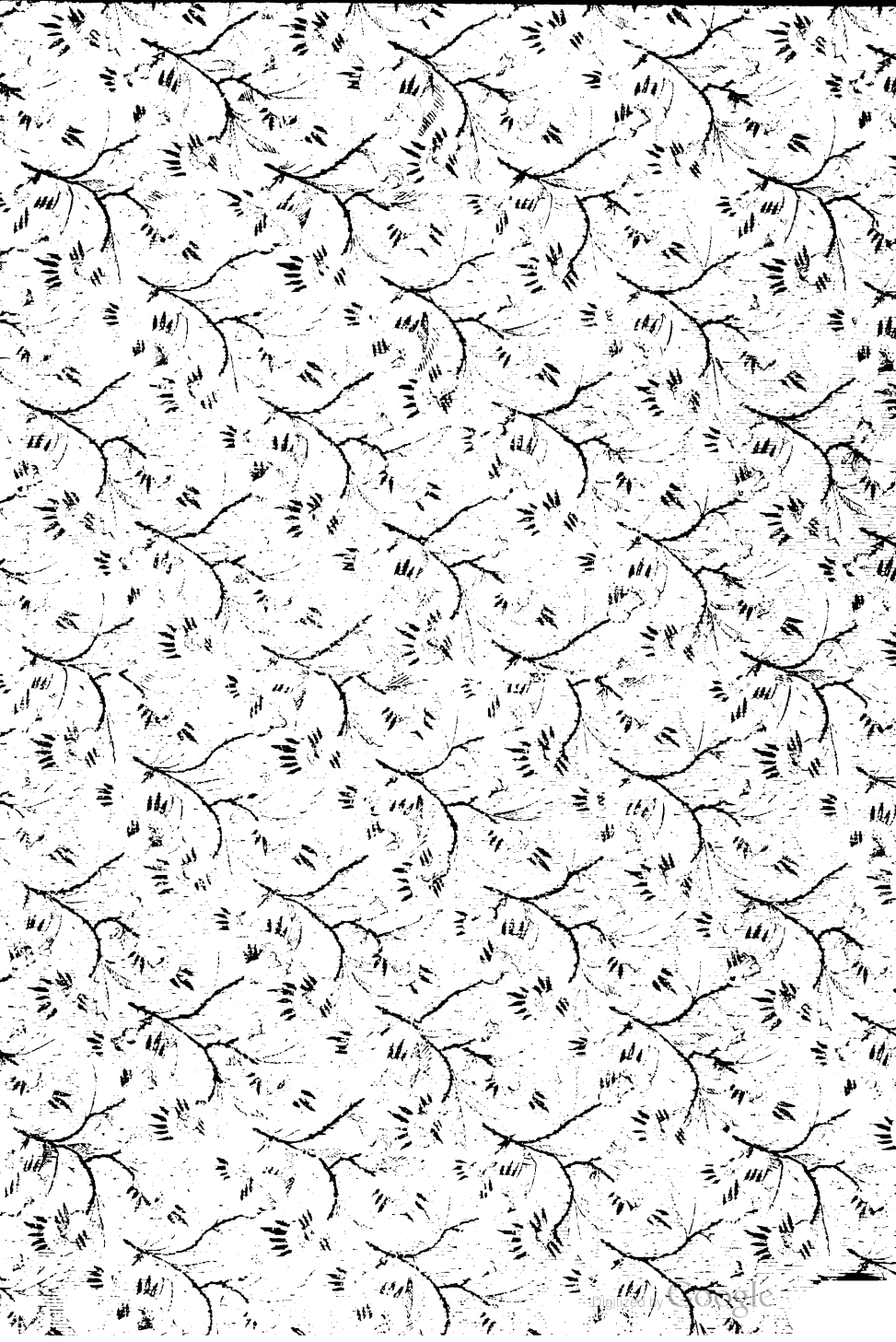
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THE

Denomination and its Colleges

THREE ADDRESSES

PRES. B. L. WHITMAN, D. D., ALVAH S. HOBART, D. D.,
AND PRES. E. B. ANDREWS, D. D., L. L. D.

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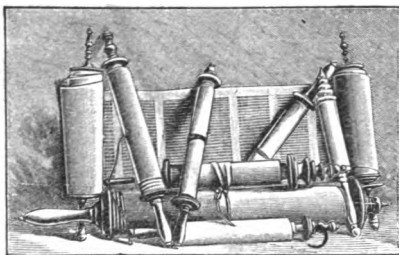
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PRES. B. L. WHITMAN, D. D., ALVAH S. HOBART, D. D.,
AND PRES E. B. ANDREWS, D. D., LL. D.

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NOTE

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THE DENOMINATION AND ITS COLLEGES

I

What the Denomination Owes to its Colleges, and Vice Versa

PRES. B. L. WHITMAN, D. D.

THE natural division lies in the form of the theme. We consider:

I. The obligation of the denomination.

This we find to be:

1. To be true to itself.

It is too late to question the right of denominations to live. Old extravagancies no longer mark denominational life. Old animosities are gone. We no longer express disapproval of a neighbor's views by burning him. Religion now consists in something more than hating those who differ from one. Denominations are seen to have their root in common religious experience, to be built according to a common faith, only expressing difference of conception in detail. This for our generation is commonplace, but it was once strange doctrine, and even still needs emphasis as grounding denominational rights and obligations.

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We make the application to our own denomination by recording the following propositions :

(1) It is the duty of the denomination to perpetuate itself by loyalty to its fundamental principles.

Denominational intelligence is here emphasized. In its wide sense, this will involve discipline of the intellect. The finest product of religious development is conditioned by this. In its narrow sense it fixes attention upon distinctive tenets. Intense and demonstrative expression is likely to be thus determined. A man may be strong denominationally because a disciplined judgment warrants steadiness in his position, or because he thinks only of his denomination. Between these reasons there is no room for hesitation. The man of wide intelligence is incomparably better fitted for denominational service than the bigot. A denomination is likely to be marked by one or the other of these types. The better type well wrought out may lack the intensity, the boisterousness of the narrower, but it has all its real propulsion, with strength, endurance, and weight besides. Of course it is possible to discipline the intellect at the cost of the heart. A denomination may be over-trained at the top. But granted heart-culture, denominational life will be strong in proportion as it conceives the foundation of its faith intelligently and sees its duty clearly. In the long run ignorance cannot compete with knowledge. Narrowness

is a poor foundation for faith. George MacDonald says: "The great slugs are commonplace and cant." Commonplace and cant feed on ignorance. Destroy it and you destroy them. At the same time, the misconceptions and misinterpretations and misjudgments that wait on them will disappear. In their place will come large and generous apprehension of truth. A denomination has no right to exist without such apprehension of truth and without the conviction that it is charged with special emphasis of some phase of that truth. Numbers alone are no warrant for existence. Intension is more than extension. A certain sermon was described as, "Twenty minutes in length, and no depth at all." A denomination which has only its multitude is equally weak. Three million or ten million members are evidence of strength only as indicative of principles important enough to command assent from so many. Our ground of confidence is not our numbers or our marvelous increase, but the possession of principles worthy to command head and heart, and to warrant belief that without us the world's faith would be poorer. A large appreciation of this is needed. Upon it depend denominational consistency, denominational strength, and denominational progress.

(2) It is the duty of the denomination to forward the unfolding of truth and method.

The Christian revelation appeals to men as complete. Matter and form are settled, as far as

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principles are concerned. Eighteen centuries confirm this. There is no fact of Christian achievement that is not provided for in the teaching of Christ and his apostles. There is no permanently successful method that is not guaranteed by the first principles of that teaching. An article of faith or a form of service is doomed as soon as it is seen to be out of line with the word of God. None the less, there is a progressive unfolding of truth and method. Progress is the order of life. Progress means modified expression. The tree does not look like the sapling; the man has tasks different from the boy's. The life is the same, but its manifestation is different. The Christian body is in principle what it always has been. Its main task is unchanged. But development brings into prominence elements of faith and practice before unrecognized. Denominational life is built upon specific elements of the Christian revelation. There were no denominations on the day of Pentecost. But it was no great while before differentiation arose. The body was still Christian, but its external unity was broken. Unchristian elements of division were then, and always have been, condemned, but the principle of later denominational life emerged in emphasis of one or another article of faith. Each denomination exhibits a fairly distinct type of doctrine and method. This is due to emphasis of specific elements of faith, and constitutes the justification for separate

existence. Baptists stand for certain principles. Their attitude toward Scripture, their loyalty to Christian and apostolic teaching, their insistence upon the new birth, all mark them for a distinctive mission. Still to stand upon Scripture, still to be loyal to the example of Christ, still to insist upon the new birth, is a denominational duty. This duty involves also giving form and voice to the implications of such principles and applying them to the problems of successive generations. Besides, we are to press beyond and take ever larger possession of the kingdom of truth.

(3) The denominational college is a denominational agency to this end.

The only intolerant educational institution of note in the United States was founded as a rebuke to intolerance. Girard College, in its war against sectarianism, is to-day the worst existing manifestation of sectarianism. Possibly a few unimportant additions should be made to the sectarian list. The number at most is small. But the great majority of American colleges have denominational affiliations. No one doubts where Harvard or Yale or Princeton or Tufts or Wesleyan or Trinity or Brown belongs. Denominational foundation, denominational endowment, denominational patronage—any or all of these will give a college its distinctive mark. The majority of our colleges were organized for the better doing of denominational work. This is not sectarianism.



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I am sectarian enough to curse sectarianism. The grounding principle has always been service to Christian education. But Christian education is always Christian of that particular form that appeals to the founder. What are known as denominational colleges have always served a denominational purpose. Look at the Congregationalist colleges, and doubt if you can that the tremendous influence of Congregationalism is largely due to its educational equipment! Every new religious body signalizes its advent by the endowment of a place of learning. The denomination that makes no provision for its educational well-being is doomed to progressive deterioration. We are bound, as a matter of denominational self-preservation, to make our colleges effective. They are rallying points for denominational enterprise. They are our agencies for intellectual discipline, in which all that is best in Christian character shall have place. They are the measure of our estimate of the worth of mental power and culture. They are our means of training the leaders who shall lead us and who shall represent for us the truths on which our denominational life rests. Brown and Chicago and Colby and Colgate and Rochester, and all the rest of the goodly list that bear our name, are our educational instruments for furthering the kingdom of God. The denomination has a right to use them, and must use them if it would be true to itself.



2. To furnish material equipment.

It is an old, old story, that of exacting bricks without straw. Strangely persistent is the illusion that accomplishment is independent of conditions. A little money, a few teachers, a few buildings—what more can one ask for a college? Nothing, if we are not expecting much from the college. But we are not satisfied with scant product. How shall we get better? By better equipment—more money, more buildings, more men. Mere apparatus does not make a college. Equipment is only the material provision. Spirit, aim, hope, character, power—these use the equipment and make the college. But the apparatus is necessary. Other things being equal, the better the equipment the better the college. If the largest results are to come from our educational effort, we must give our colleges the means to do their work. Our denomination as a whole does not realize this.

Take two of our colleges, not because they alone have needs, but because they are fairly representative. Brown stands for all that is large and venerable in our educational history. Brown is doing magnificent work. But she is doing it on limited resources. She needs a round million dollars to complete present duty. Then she will need two millions more to compass what the first million makes possible. Colby may stand for the second order of age and size. A few years ago Colby was well provided for. But the last six years have

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doubled her student body, and more than doubled her responsibilities. We do not need so much money as Brown. A million dollars would make us rich for a generation. A half-million would provide for us for the next ten years. Brown has an endowment of a million now. Colby has half a million. But that is not enough to do the work for seven hundred students at Brown, and a third as many at Colby. Brown is not idle. Colby is not idle. But how much more we could accomplish if we were properly equipped. What can be done in the way of aid is seen at Chicago and at Colgate. It is needed elsewhere as well. Books and teachers and houses are college machinery. They cost money. But they pay in returns incomparably greater than the outlay.

3. To insure conditions of independence and self-respect.

Acceptance of denominational obligation on the part of the college is taken for granted. It will be a sad day for any one of our colleges if ever it becomes possible to say with truth, "It is out of line with the denomination." But the acknowledgment of obligation to the denomination does not invalidate the right to working independence. This is no appeal to make the college a close corporation. Neither is it a word of oversensitiveness from the colleges. Nor is it a protest against oversight. It is simply a claim that the oversight shall be competent. The man of

average intelligence is the best of all judges of what in principle every college ought to be. But this is very different from the full-blown absurdity of men who never were within college doors, assuming to dictate the policy of an institution as to matter and methods of teaching. Our colleges are not hampered by overmuch supervision. But there are colleges that are tied hand and foot by mistaken conceptions of persons not competent to judge, and we need to be on our guard against the same danger. Unfortunately the man who does not know, but who does not know that he does not know, is of all men most insistent that his way is the only way. Obstinacy is often mistaken for Christian firmness.

It is right and proper that the denomination insist upon the fulfillment of conditions necessary to the accomplishment of its purpose in founding its colleges. It should insist that its colleges be Christian. Their doctrinal status ought never to be in doubt. It is no part of the business of a college to be a religious storm center. At the same time it is not the business of a college to foster dead and done traditions. As well have a pope as a popish spirit. "Thought should be toll free." Such was Luther's maxim. Within working limits it is the motto for a denomination. The only alternative is inquisitorial spirit and methods. Motley's definition of the Inquisition is admirable: "An in-

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strument for inquiring into a man's thoughts, and for burning him if the result was not satisfactory." We must not return to this. What the denomination owes is neither chains nor indifference; not bondage, but fellowship; not license, but liberty.

II. The obligation of the colleges. This is:

1. To provide intelligent leadership and shape intelligent life.

The college is the denominational agency for preparing its leaders. If the work is not done here, it will not be done anywhere. The college has failed in its most patent purpose if it fails to yield competent leadership. Proving this would be like proving an axiom.

A further word, however, is admissible concerning the second member of the proposition. It is no new doctrine that the duty of right training is one that rests upon every generation toward the following. It finds expression in the solemn words of the Delphic oracle: "They enslave their children's children who make compromise with sin." A legacy of ignorance is a covenant with death. High life is built upon broad intelligence. Wise-heartedness always has an intellectual element. Evil spirits delight in darkness. As Emerson says, "Light is the best policeman." Let in light upon life, and elf and goblin will flee away. Make a man really feel his limitations and he will be afraid of sin. Teach him his possibilities and you make him a child of God. The col-

lege has done its work but poorly until it has given the student knowledge of both. The college ought to stand and does stand for everyday righteousness. Its business is to teach a man to know himself and to deal justly by himself. The mental habit it induces cuts straight through the illusion that saying, "Lord, Lord," entitles one to the kingdom. The key to attainment is not saying, but doing. Not talking, but walking forwards one on his way. This truth once fairly conceived, will not be long in bearing fruit. Up through larger intelligence we press to larger interest and larger effort in the work to which Baptists and all Christians are called.

2. To insure attention to the higher interests of truth.

Is not the pulpit specially charged with care for the truth, *i. e.*, with care for its deliverance? Yes. But all experience shows the need of an agency whose special function is to inquire constantly into the principles of truth, and so to determine what message the pulpit shall deliver. There is not a preacher in the denomination who is not sounder mentally and morally because fellow-workers stand near to test his utterances, not as religious truth but as truth, to tell him if he fails to be true to himself and to the truth. This does not mean that the college has a monopoly of the truth. It does not mean that the college is to play the part of censor. It means simply that to the college

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especially belongs the office of bringing the mind into contact with fact, whose interpretation is truth, and that in the discharge of this office it is forced into ceaseless effort after progress along the lines of truth, making it a safeguard and guide. Not that all our college teachers are spiritual men. Some of them have not even a dubious acquaintance with spiritual reality. Curiosity is not piety, even though it take the form of scientific or literary enthusiasm. *Æsthetic* taste is not sanctity. But our colleges are dominated by spiritual forces. In more than one of them there has been a veritable apostolic succession of godliness. The man who doubts that the college is a conservator of truth, simply needs to read college history.

It is in its function of seeker after truth that the college is oftenest called to account. Theology is not taught in college. But philosophy is taught. The fundamental problems of philosophy are the fundamental problems of theology. The student becomes a theologian in becoming a thinker. In the higher ranges of faith as well as of thought the colleges must lead the denomination. This is none the less a fact because of the other fact, that there probably never has been a time when the colleges have been understood by a numerical majority of the denomination. Many times the numerical majority have judged the colleges harshly. Happily, however, divergence of judgment is not difference of heart. All that need be

done with most criticism is to set it down as the judgment of imperfect sympathy. It is not strange that the colleges do not always command the sympathy of the majority. All permanent advance has first to meet the opposition of the majority. Few things are more to be relied on than the popular judgment *after* the event, but principles in anywise new must be content at the outset with scant hearing. On really important questions votes have to be weighed, not counted. Of course there is in this no claim that in dealing with truth the college will at every moment rightly conceive the truth. Sometimes truth lies not with the few, but with the many. For all, the kindly German proverb is worth thinking of: "So long as a man strives he errs." Happily there is a principle of self-recovery in truth which compels ever new canvass of questions wrongly interpreted.

A question is never settled until it is settled right. When it is settled right it is settled forever. A fundamental principle is valid at all times. "What is true anywhere is true everywhere." To lead the way, in spite of obstacles and misconceptions, into the possession of fundamental truth is, and must be, peculiarly the service of the colleges. To this end, for them and for us all, the most important thing is a spirit that loves truth and embraces it wherever found. Such a spirit compels sympathy. The truth-loving

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soul is quick to feel the striving of a fellow-soul. It makes allowance for its point of view and seeks to bring it into larger light. What we call the superstition of the savage is no superstition to him. What he needs is better direction of spiritual effort. A larger vision will give that, and his error is already corrected. The story of the shield is worth repeating often. Each of the disputants was partly right and partly wrong—mainly right in what he asserted, mainly wrong in what he denied. The truth lay in elimination of partial errors and combination of partial truths. The moral of the story has wide application. Head and heart have no quarrel with each other. The Holy Ghost sanctifies both. Spiritual illumination is denied to none, but no guarantee of it is found in the crucifixion of intellect. The Spirit speaks with many voices, and some of them have never been understood save by those who, through mental as well as moral discipline, have been specially prepared. Unless all past history has been misread, one great function of the college still will be to constitute a temple in which the God of Truth is pleased to dwell.

3. To build upon the moral element in their foundation.

The work of the college ought never to be counted complete short of character. We need scholars; but far more we need scholarly men. To teach truth is a high aim. A yet higher is to

mold truthful life. Education should be shot through and through with purpose toward God. The fact of a Divine Presence in the world we cannot away with. The ancient saying means much: "Far more easily wilt thou be able to build a city in the air, than on earth to found a city without the gods." Man's life declares the saying true. Our part in God must never be forgotten. The classicist has not discharged all the office of a teacher when he has commanded knowledge of etymology and syntax. The historian has not finished when he has told what has been. The scientist has a task beyond molecules and masses. The philosopher cannot stop with exposition of metaphysics. What is the lesson of the past and present? What message have the centuries for life? That the abiding things are things that ought to abide, that God is, and that he is now speaking. The office of the true teacher is to voice this message. What this will mean, not for the student only, but for the multitude as well, he will not be slow to understand who knows the conflict that goes on in silence in every life, the battle of a man for his own soul. When the message is faithfully delivered and as faithfully received, the issue is not doubtful.

So near is grandeur to our dust,
 So near is God to man,
 When duty whispers low, "Thou must,"
 The youth replies, "I can."

This is no mere matter of high resolve. It is a practical dynamic. It is no inspiration for noble service alone. Open to man the fact of his relation to God, and though he be only a hewer of wood and a drawer of water, he will hew and draw with a kind of divine energy. So, much as we prize the traditions of college as a "cloistered retreat," we shall rather think of it to-day as a place of practical inspirations, a part of the world cognizant of the world's need, sending into the world's marts and highways men who shall interpret to their fellows the whisperings of their own hearts, and make them know and feel God.

What does the denomination owe to its colleges, and what do its colleges owe to the denomination? There are not two duties, but one. Faithfulness of each to the other is faithfulness to itself.

II

What Does the Denomination Desire from the Colleges ?

ALVAH S. HOBART, D. D.

I AM reminded this morning of a very homely saying which I heard Rev. Dr. Conwell, of Philadelphia, utter in Asbury Park some years ago. He said that he found himself that morning sandwiched between two other prominent speakers. "Now," he said, "a sandwich is two pieces of bread and something in between; and you do not always know just what is in between." I find myself this morning sandwiched between two college presidents. Well, the bread is good; we are sure of that. Just what is in between is not so certain yet. They almost always put a little mustard in between, and I should not wonder if somebody was expecting to have a little mustard in this sandwich. But if he is I am afraid he will be disappointed, for I have not this morning any mustard in my feelings upon this subject, and if it has gotten into the paper which I am to read it has gotten in by inadvertence.

My subject is this: "What does the Denomination Desire from the Colleges?"

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The most natural and business-like answer to the question is: "We desire that they shall think of our work and our difficulties, and endeavor to so adjust their work to them that the graduates will be in sympathy with the work and spirit of the denomination." This general truth was so emphasized at Saratoga that further words upon that seem unnecessary.

But a more detailed inquiry may be made without useless repetition:

What are these vital interests of our denomination which our colleges should conserve? What are the central purposes of our church endeavors? We are said to stand for "immersion of believers" and "congregational government"; but are these interests the vital ones? Probably no one would say that our chief business is to defend and propagate a certain form of baptism. These things have some large part in our denominational life, and are not by any means to be ignored, but they are only the things that differentiate our churches from other churches. They are not church life itself any more than the things that separate species constitute their life. We have something more than these things to do.

1. A church is an agency for bringing men and women to a personal faith in Christ Jesus. That is one-half its reason for existence. Churches are missionary organizations. Central in their charters are the words, "Preach the gospel." "Disciple

every nation." We may do it unwisely and live; but we must do it or die. An orchard without fruit, a field without harvest, has as much usefulness as a denomination without the evangelistic spirit. If it bears thorns and thistles only, "it is rejected and is nigh unto cursing, whose end is to be burned." "The church is a society of men and women for making humanity like Christ, earth like heaven, the kingdoms of this world the kingdom of God's dear Son."

We do not forget that there is a social element in denominational life, and some things besides evangelism which must be recognized in our mingling with society. There are opportunities for great conservative and civilizing influences attached to our denominational position. It is not an unworthy matter to consider our standing in the social and scientific and political and financial world; but the aim preceding all these, and promoting them all, is to make all men know the riches of God's grace in Christ Jesus glorified—but crucified first that he might be glorified.

2. The second thing in our denominational life equal in importance to this evangelistic purpose, is found in the Great Commission: "*Teaching* them to observe *all things* that I have commanded you."

But what are the "all things" which Jesus commanded them? Here is the point of danger. We are tempted to narrow our ideas, and end with

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teaching the disciples to be baptized in proper fashion and to partake thoughtfully of the Lord's Supper; to have right views of church order and sound opinions about the atonement; to hold the inspiration of Scripture as they should and to have healthful methods of interpretation. These things are of great importance, but they are every one secondary and related to our real work as tools are to results. What Jesus taught us to seek was wide as humanity and high as heaven.

Jesus taught the *holy character of God*. He not only taught his fatherhood, but his superintending providence. His personal interest in men, his anger at sin, his longing desire for society to be renovated and made right. Jesus, by his attitude toward the Old Testament, taught us to know him whose handiwork the heavens declare; whose glory is the sun; the whispering of whose power is the thunder. We are to think of him in that way which gave shape to Job 38, Genesis 1, and Psalm 148.

Then Jesus commanded us to observe the duty that was emphasized in the preaching of John the Baptist when he said, "Let him that hath two coats give to him that hath none," and let the soldier be "content with his wages." He also said, "All things whatsoever ye would that men should do to you, do you even so to them." He outlined our duty when he preached the Ser-

mon on the Mount, and put into the heart of it this prayer, to be offered by his people daily until it is accomplished: "Thy kingdom come, thy will be done in earth"; not "Thy children get up to heaven," nor "Thy heaven get down to thy children"; not "Thy will in earth be done in heaven," nor "Thy will in heaven be done in earth,"—but "Thy will in the earth be done in the earth, as thy will in heaven is done in heaven."

This includes much territory. It puts upon the denomination, upon any denomination or company of Christians, some share in the work of revealing God in all his manifold relations to the world, and of interpreting God in his manifold creations. All which men ought to know of God, Christian doctrine ought to teach.

It also calls on them to contribute, according to their real power, toward correcting all social, domestic, political, and business wrongs.

It makes governments and societies and corporations and families all the proper subjects of denominational solicitude. And that denomination which deals only with sound theology and hopes of heaven, is like the man who revels in the theory of grape culture and anticipations of grapes, but leaves out the planting and training of the vines.

We have good authority for saying that the invisible things of God are clearly seen in the things that are made. Nature, in all its phases, reveals

God. Science, true science, helps us to know the underlying laws of nature, and helps us to know how to use nature for the bringing in of the kingdom of God. There is full harmony between true evangelical doctrine and true science. The men who in different spheres of life are showing this are true helpers to the denomination. The ministers who can see and teach it are worthy of double honor.

In our efforts to reach these aims, we desire that the colleges help us to bring *men to Christ as disciples*, and help up to views of our Heavenly Father which are ever larger, clearer, more forceful upon ourselves. The college which does this will not fail to conserve the smaller denominational ends. The greater will carry the less, and the colleges will lead the denominational thought—as long as the denomination is willing to learn and willing to grow.

From our point of view the furtherance of these ends calls for three definite aims on the part of the colleges:

1. To secure in the students an intelligent evangelistic faith.

That is, an intelligent conviction of two things, namely: that spiritual experiences growing out of submission to Christ are facts, fundamental facts, necessary for the completion of human life; and that evangelistic efforts are among the highest duties and privileges. College men are, by

virtue of their education, the power behind the throne in our churches. The cultivated man, without realizing it, leads his church. His ability to see the wisdom or unwisdom of things, and his capacity to express his thoughts, crown him with power in his church. If the college-bred men, laymen and pastors, retain with their culture the evangelistic purpose and spirit, the churches will feel the impulse and will thrive under it.

If, on the other hand, men come from the colleges, thinking that the moral principles of the gospel are good, but discrediting the spiritual facts and experiences and the necessity of a personal turning to Jesus, then the churches where they live will be not better but worse off for the college. The power of these men will quench the zeal and cool the ardor and intimidate the courage of those who strive to bring men to personal faith in Christ. A college-bred man whose philosophical training has made him a sort of pious rationalist rather than an evangelistic Christian, is a great damage to the young men who know him as a member of the church. He encourages by his commendations the philosophical and psychological sermons; he attends to the lectures and the literary efforts of the pastor; but the plain, searching presentations of the doctrines of sin and redemption he only endures; and the meetings of the church where Christian experiences are heard he ignores as suited for the

young or untrained, and not for him ; thus casting his silent influence against the very vital purpose of the church. The denomination desires that the colleges do not furnish such men if they can help it.

Then I have said an *intelligent faith*. For we think there is a sound philosophy and sound practical sense in evangelical faith. Spiritual experiences are facts—the mightiest facts in the whole realm of human history. Nothing has ever wrought such wonders in human history as the spiritual experiences of men. Think of John or Paul or Augustine or Calvin or Luther or Knox or Edwards or Judson. What man has properly studied history, more than that, what man is fit to teach any subject concerning the forces that move and mold human life who can allow himself to ignore these phenomena? In these days of observation, it ought to be impossible to sell profitably an encyclopædia of biography which studiously ignores or suppresses all allusion to these things in its sketches of men. It is thoroughly unscientific, as well as unsatisfactory ; yet, so far as my knowledge goes, there is small account of these facts made in the study of either psychology or moral philosophy, in colleges. It would greatly strengthen our forces if in college, where laymen are, attention were given to such facts as made Judson a missionary, and brought Barnes from infidelity ; what motive it is which supplies the moral force and integrity

of men who are able to stand in places where others fail. In these days of physical observation and analysis, when our best laymen are well read, we greatly need fearless, rational treatment of these subjects. At present our colleges send out many men who never, in an intelligent way, have been brought to face these subjects; it is put off into the seminary, where laymen do not go. These men go to churches where often the pastors themselves, for many reasons, cannot be real instructors to them, and they never get instructed. They ought to be so trained that they will have as sound and intelligent methods of studying these things as the best of our ministry.

2. We especially desire that colleges fit our young men to think correctly.

The denomination is not asleep to the fact that this is an age of inquiry. We do not consider it heresy to say that statements of religious doctrine may need to be recast, with some shrinkage. Paul taught us that whether there be knowledge it shall vanish away, for we know in part only. This age is as competent to *remake* statements as a former age was to make them.

We do not forget that the thoughts of a denomination change. There was once a decision of the Court of Chancery in Connecticut, concerning some church property in Hartford, in which the judge said that if the users of church property were held absolutely to the teaching of what the

founders of the church taught, the church in Salem, Mass., must now fear witches, or surrender its property, because its founders feared witches.

As a denomination we cannot afford to forbid investigation; we cannot for a moment say that we are afraid of the truth. A diplomatic government may conceal the facts, a political party may dread the light, but a religious denomination whose Master said that truth should make us free, and "he who doeth evil hateth the light," and then forbids investigation, is itself at heart infidel. We want the truth. We must have it. We will have it, sooner or later. We will not endure this half-concealed denial of our opinions which is implied in many questions. We will not hold to statements that must be always modified when they are used. We will have sound ones, or none. But in this search, college-trained men must lead. We want that they should know how to do it well. It is not of so much importance that they know what others have said or thought, as it is that they know how to say and think. We want men who can meet the questions of the day and answer them fairly, or show that they are unanswerable at this time; whose laws and habits of thought are thorough; who can detect a flaw in their own logic as well as in that of others; and who choose the humiliation of confessing a past error rather than to teach what they have now learned is not exactly true.

We do not, therefore, expect men to be fully furnished with knowledge about science or the Bible or theology by some great commissary department. They must live on the country, like Sherman's army, and must be taught the science and practised in the art of foraging for supplies, and using the supplies to good advantage; but we want the colleges to send us laymen and ministers who know how to get at the truth, and how to recognize a lie and stab it to the heart. We are sick of the pulpit oratory that is sharp and flashy and not half true; and the lay opinions by men who can think only in the channels of prejudice. Give us, if necessary, less acquirement and more development; less learning and more logic. Infidelity has its laymen trained in the use of flashy denunciation; we must have our laymen trained in wide observation and sound reasoning; not only in theology, but in practical sociology of the Christian sort.

We are not unmindful of the difficulties connected with these two aims which we have mentioned; spiritual experiences cannot be made to order, nor can all men be trained to logical analysis. Therefore we desire:

3. Men in the professors' chairs whose ideals conform to our denominational ideals.

Men, first, of evangelistic experience, fair-minded, open-eyed to truth in its relation to religion. We all know the power of the man in the

professor's chair. That subtle force of personality does for students what no other thing can do ; for the lack of it no other attainment can compensate. The men who, as college professors, have molded others, have done it by strong personal qualities. We have only to recall Hopkins and Dodge and Robinson and Anderson to feel the force of this. If men with such personal power have not also the proper spirit and the breadth of view which our denominational life calls for, then they are molding our men wrongly, and are hindering instead of helping the denomination. It is not an easy matter to speak of this justly. It is easier to find fault than to do better. But there are some general lines which may be easily drawn. Jesus said: "By their fruits ye shall know them." If the general impression made on men by a teacher is against a glad, joyous faith in Jesus ; if his most marked influence is to make students destructive in their tendencies, rather than constructive ; if, under him, they lose old faiths, and get no new ones, then, without denying his right to think for himself, we say that he is just the kind of a man whose thinking we do not desire to have influence our boys. If a man is so bent on destroying old faiths that he cannot teach grammar or mathematics or the Hebrew language without introducing opinions generally unaccepted and denials of faith generally held, the most welcome thing to us is his resignation. We do not fear discussion by

competent men, but we fear cynical and destructive insinuations from young professors. We desire men of sound sense enough and of far-sightedness enough to see that new ideas must be handled carefully. Opinions cannot be properly estimated until they have been tested; and they cannot be tested until they have borne fruit; and they cannot bear fruit until they have been planted in the religious affection and matured there.

A Christian man who has come to a conclusion about some semi-theological question does not himself know what fruit it will bear. He was himself brought up to pray; the old King James version was his authority; his moral conceptions and his religious motives came from it, and he is still carried along by the impetus that it gave him. He cannot, therefore, tell what his own new view is worth until he can see what it will do for himself. His newly discovered light must burn at his bedside when he is sick; its comfort must be tested when sorrow darkens the windows of his house. It must be used by him when he teaches his little son to pray, and when he reads to him from the Scriptures; he must find out how much confidence he can place in it when he sends his daughter out into the world to meet the responsibilities of wife and mother. After a new view has had a fair trial in these experiences of life, if not found wanting it will be safe for him to teach it, and not sooner.

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We do not want professors to experiment on our young men. They are there to teach, and not to experiment. We want men who have sense and judgment enough to test their theory on themselves and their sons before they do so on us. Let these men have time to meditate on the seventy-third Psalm and the fifteenth verse: "If I say I will speak thus, I should offend against the generation of thy children. When I thought to know this, it was too painful for me, until I went into the sanctuary of God." When men have been into the sanctuary with God, and there in his presence have scanned their discoveries, and feel that they can trust their sons' souls and their own upon them, then let them speak, though the heavens fall; and if under their hammer long cherished ideas are broken on the anvil of discussion, we will not complain.

Brethren from the colleges, we would not chain your lips, we would not hedge in your minds. You have a high and holy calling. To teach is Christlike. But let me remind you that we pray for our young men and women. They become disciples with us of the Saviour. We send our best ones for you to teach. They are the apple of our eye. In them large hopes are centered. We commit their impressible minds to your training. If you lead them into error, we shall mourn. But if you lead them away from Jesus Christ, I tell you in all solemnity, you must answer for it at

God's bar of judgment. We warn you, for ambition's sake, for philosophy's sake, for the sake of being smart, and saying some smart thing, destroy not him for whom Christ died. But when God speaks to you, speak to us, whether we hear or whether we forbear. Speak your new ideas, not to the young, but to those who, by reason of use, have their senses exercised to discern between good and evil.

III

What the Denomination Owes its Colleges

PRES. E. BENJAMIN ANDREWS, D. D., LL. D.

OUR colleges' duty to the denomination has of late been much discussed. In reference to it two views, two in appearance more than in fact, have been elicited. One specially emphasizes the desirableness of securing all possible immediate religious good from college work; the other, the vast and precious denominational advantage to be had, more indirectly, from nobly equipped and wisely administered institutions of high learning. The thoughts are different rather than opposed. If opposed at all they certainly are not contradictory. Those who would make our colleges effective through the compass and excellence of their intellectual influence wish also to have them religiously productive in the highest possible degree from term to term. Such as think a college to be fulfilling its mission about in proportion to the number of students converted in it annually, still never venture to deny the good which the Baptist cause might derive from an adequate outfit for the highest training of mind. The difference is one of emphasis, not of funda-

mental theory. Both sides alike insist on the importance of our educational provision and wish that it were more complete.

The two theories are congruent not logically alone, but almost equally so in practical working. Our schools that are administered on what I may call the plan of immediate returns greatly aid every department of the church through their effect upon general intellectual culture, and very much of the love and support which they enjoy comes to them precisely for that reason. On the other hand, the schools governed by the more inclusive idea are second to none in the amount of their day by day religious influence. Any who doubt this statement should read Professor Gilmore's admirable address on "Christianity in the College of To-day," delivered before the Monroe County Association, New York. The question of the colleges' duty to the denomination is still important, though it is mainly a matter of emphasis and proportion; but it is not the all-important question. The other inquiry, "What the Denomination Owes its Colleges," is at least equally vital, and on this I beg to offer a few suggestions.

Educators have been wholesomely admonished as to their duties; now what are the obligations resting on the denomination in reference to them? Not to go farther,—not to lay upon our brethren a too heavy yoke,—I say that the denomination owes its colleges two things: (1) Justice and charity in

judging their work ; and (2) Reasonable support in pupils and money.

Brethren ought to be just and charitable in estimating the work going on in their educational institutions. It is difficult work at best. Harder than any pastorate, harder than any missionary's mission, at home or abroad, is it to conduct, in a living and progressive way, a college under Baptist auspices. This is partly because our denominational views are unpopular, and partly because, most of our people being poor, and most of the wealthy ones being apathetic toward education, our endowments for education—that at Chicago excepted—are small, and our equipment mean, compared with what one sees at the great universities, East and West, with which people compare ours. For these reasons, the raising of money or the enlistment of students for one of our learned establishments is all but desperately hard, requiring grace and nerve, I believe, beyond any other task to which God now calls his servants.

I never sally out into the community where I live to raise money for college purposes, without the feeling which I am sure is well grounded, that those to whom I appeal look upon me just as Protestants usually look upon the Catholics of any community when they beg for a hospital or a fair. "How can you," they seem to be saying, inwardly, "how can you, representing a hard-shell Baptist establishment, ask money of us? You are

none of ours. Go to your own people." Any man of sensibility who knows what it is to be silently talked to thus, is aware that it is far from being a delightful experience.

Yet it seems as if certain brethren liked, by various sorts of compromising insinuations or charges, to make a college ministry harder than it need be. I have known an entire institution to be denounced as heterodox because of some odd doctrinal view held by a single member of its teaching staff. Such charges are not seldom made merely on the strength of a teacher's passing remark in class, misunderstood and misquoted by pupils—made without due or any effort to have explained. This is most unkind, to use no severer term. That one of its professors holds a vagary in theology or philosophy does not render the college unorthodox. Still less does it do so if some weak-minded or inattentive student has carried from the class-room a notion which he cannot square with comments in the Teachers' Quarterly.

A charge of heterodoxy against an institution is sometimes a boomerang. Two eminent professors in science, highly and deservedly influential, neither at present a Baptist, but both in earlier life Baptists or of Baptist families, were alienated from our people and cause by hearing Baptist ministers denounce Cornell University as an infidel concern. They became curious. They determined to study there, and did so. Both

remained and graduated. Finding out what falsehoods had been told about the university by men whom they mistakenly viewed as representing the denomination, they renounced the denomination. Each is a man whom our whole brotherhood would be proud to own, had it not lost him.

If, in spite of numerous and towering obstacles in the way, one of our colleges does succeed in interesting the general community where it stands, calling in students and money, then the arraignment changes. The institution is impeached as renegade, un-Baptistic, ashamed of our principles. It is not of us, men allege, it has denied our faith; it is worse than an infidel; it has surrendered to other denominations; let them provide for it.

This mode of judging would be cruel enough anyway, but in view of the poverty and parsimony of Baptists it is exquisitely so. Many will agree with me that Vassar College is a highly creditable and valuable part of our denominational enginery. It is certain, however, that it would be neither very creditable nor very valuable had none but Baptists contributed to its resources; and it is equally certain that non-Baptist contributions to it would have been few and insignificant had it been managed in the narrowly denominational way which some seem to prefer. Even Chicago University, rich as it is in Baptist funds, would be in no wise what it is had Baptists alone patronized it; and its need to cultivate the

general public will in future be as imperative as that of older institutions. I pray that Dr. Harper and the other Baptists in charge of Chicago University may have grace not to heed this unthinking cry of denominational apostasy which has been raised against them. In making the university broad and liberal so as to enlist in its welfare the whole intellectual public surrounding it, they are not only not betraying any denominational trust, but are taking absolutely the only course open to them loyally to fulfill the trust which our people have reposed in them.

Whether or not the insinuations named, that of heterodoxy and that of denominational apostasy, can be made to adhere, a third allegation can always be thrown out with the certainty of its being believed by many, viz., that we whose ministry is in institutions of learning are religiously cold, without interest in the conversion of souls. Good men said this of Wayland, of Anderson, and of the faculties with which they were associated; and good men, I presume, repeat it concerning most Baptists who are engaged in the ministry of education to-day. Of an individual in a faculty, of the college president himself, such a criticism may now and again be more or less just; and it might possibly be so of whole faculties and of whole collegiate communities. Even in such a case, I ask, ought not censure to be meted out in a spirit of utmost love and forbearance rather than

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in a way to sow prejudice? Are churches always at a white heat religiously? Are pastors in the active ministry always full of their first love? Are Sunday-school superintendents and deacons incessantly in a hallelujah frame of piety? Let him who is without sin among you cast the first stone at the unfortunate servants of Christ who are trying to do his work in the training of the young.

Granted that a professor or a tutor who backslides ought to be hung, shot, drawn and quartered, I still hope that any college president who does so may be let off with a coat of tar and feathers. A college president should, of course, possess solid piety and a confirmed Christian character; and it is right to hold him responsible for a positive and unremitting influence, religious and moral, over his pupils. But to expect the foreman of a modern college of any size, with his multitudinous cares of every conceivable sort, most of them excessively trying, many of them secular in the coarsest sense, to engage regularly in revival work, would be to demand a miracle. In the matter of administration, Wayland and Mark Hopkins were gentlemen of leisure compared with their successors now. They could recreate themselves constantly and immediately with the work of religious leadership, in college and outside, to a degree impossible for any college president in our day. So great is this pressure of

administrative duties upon those who preside over learned institutions of any size, that these officers cannot economically be held responsible longer for any but the most general pastoral oversight over their college communities. An institution with four hundred or more students needs a regular pastor, a chaplain, or at least some professor, say of biblical science, whose other duties shall be so limited as to allow him much time for religious work among the students. At Brown University we should heartily welcome a helper of that sort, and he could be incalculably useful. If any one will provide the salary for such an office, we will elect its incumbent any day.

2. I maintain, secondly, that the denomination owes its schools a reasonable patronage in pupils to be educated, and in money wherewith to educate them. Whatever fault one may find with features of this or that institution, all of us agree that an educational outfit of some sort is indispensable to denominational advance. If this is so, then every reason for being a Baptist, every reason for aiding on any form of our missionary activity, or for doing anything whatever to propagate our ideas and influence, is a reason for supporting in all practicable ways our schools of learning. If any one thinks it immaterial whether the denomination continues to exist or not, such a one can consistently ignore the claims of its instrumentalities for instructing youth; but whoso

regards the denomination as having a mission, must, to be consistent, be interested in its educational ministry.

Some will think, I presume, that in these remarks I am an old-fashioned hard-shell, pounding the Baptist tom-tom. Why so loud for *Baptist* education? Are there not universities in plenty, better than we are likely to have with all your exhorting? And as for technical and professional schools, are not magnificent ones multiplying on every hand? Certainly; no doubt of this. The country abounds in educational plants which never cost Baptists a cent, yet are open, on reasonable terms, to any and all of our children who will resort to them. More of these plants are set out all the time, and those already growing receive vast enrichment each year. For us, a poor people, to lay out fortunes in duplicating these stupendous resources—what is it but foolish waste!

I feel the full weight of that question, which is very, very weighty. It would be an infinite pity to waste money in needless educational machinery, nor could the loss be excused by the plea that it had sprung from intense denominational zeal. Our enthusiasm as Baptists ought to be according to knowledge, and I purpose that mine shall be. I am pounding no tom-tom, but simply sounding a few moderate notes of denominational martial music.

As declared already, the question whether we

ought to have first-rate educational facilities or not, is simply, in another form, the question whether the denomination ought to continue or not. Would it be as well for the church of Christ, for the weal of men, for the cause of truth and righteousness in the earth, that the Baptist denomination should cease to exist, throw up its commission, and merge in other families of God's visible people? That is the question; and no man who is a Baptist from conviction can conceive of but a single answer to it: our department of Christianity must be kept up.

I am averse to the multiplication of denominations and sects. There are too many of these already; and I see no good reason why certain denominational lines now drawn, the original cause for them being gone, and that fact rendering them imaginary lines rather than real ones, should not be wholly abandoned. But in all largeness of charity, in all modernness of ecclesiastical theorizing, I cannot see that our lines are in this case. As I view it, the world still needs as much as ever the advocacy of the views really distinctive of our faith; and those views will not receive advocacy unless we remain organized.

It follows that every Baptist family ought to provide with higher education so many of its children as it can, and unless there is valid ground for a contrary procedure, ought to use Baptist institutions for this purpose. There are, of course,

many considerations justifying the use by us of other people's schools. The Baptist institution may be far from you and another near. The pupil may have technical tastes calling for a curriculum which no Baptist school provides. There is not on earth a well-equipped school of applied science connected with our denomination. Parents are not obliged—indeed they have no right—for denominational reasons to force upon sons and daughters an inferior mental discipline, or one unsuited to the subject's aptitudes. It certainly ought to be remembered that the richest and largest colleges are not always the best, even for purely intellectual drill; and that an institution may lavishly provide for a pupil's mental needs, yet do nothing for him morally, sending him into the world a half-formed or an ill-formed man. If, however, after considering all that education should do for the young, any Baptist parents feel it their duty to their sons and daughters to educate them outside the denomination, I for one will never complain. Cases of this sort are surely rarer than those where Baptist parents, merely for the sake of popularity, patronize institutions which are positively inferior to their own, thus inflicting upon their children a double injury—a moral and an intellectual one, pampering their pride and impoverishing their mentality.

But the fact that justice to our sons and daugh-

ters may require some of us to educate them outside the denomination for the reason that the proper or the highest education cannot be had inside, is a fact which ought not to exist. Our centers of technical and of highest liberal training should be so richly provided for that this excuse for alienism in education should be forever removed. So long as it is not removed we have left undone one very important thing that we ought to have done.

When Baptists glory in their educational achievements, I am not wont to join. Not that I do not rejoice over the much which has been accomplished, but that I remember how feeble our university work still is, how utterly lacking we are in provision for technical training, and how very few, compared with the number who might have done so, have taken part in the educational enterprises which have been started. My observation is to the effect that the great majority of Baptists have no interest in education whatever. Painfully few of our wealthy people pay any worthy heed to it. A hundred men and women among us will contribute to missions, Sunday-school work, and the other forms of benevolence fostered in our churches, where one will feel it a duty to do aught for any educational undertaking. I sometimes fear that Mr. Rockefeller's shining example in this regard will do us more harm than good. Some refuse to give for education at all,

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because their benefactions will now seem so small. Others argue that since so much has been done in this interest, it can now be safely left to shift for itself. Not so; not so at all.

If our branch of the church is to continue as the agency for good which it has been hitherto, not sinking to the level of the Adventists or the Tunkers, it cannot hereafter depend relatively so much as heretofore on those mere missionary and evangelistic efforts which have been so productive of conversions and denominational advancement thus far. These agencies will always be needed; but other agencies must accompany them. Special problems of life and mind are up for discussion, many of which come home to the business and bosoms of all. The religious bodies which are to have most power for good over the American people in coming time will be those which, other qualifications being equal, shall be foremost in labors to spread the light, to put down ignorance, to solve great problems for men. If we are to live and grow, our campaign of education, far from nearing its end, has no more than begun. The sinews of war were never more needed than now. There remain many opportunities where moderate outlays for education might be made to produce an amount of good per dollar even greater than that which has attended Mr. Rockefeller's munificent donations.



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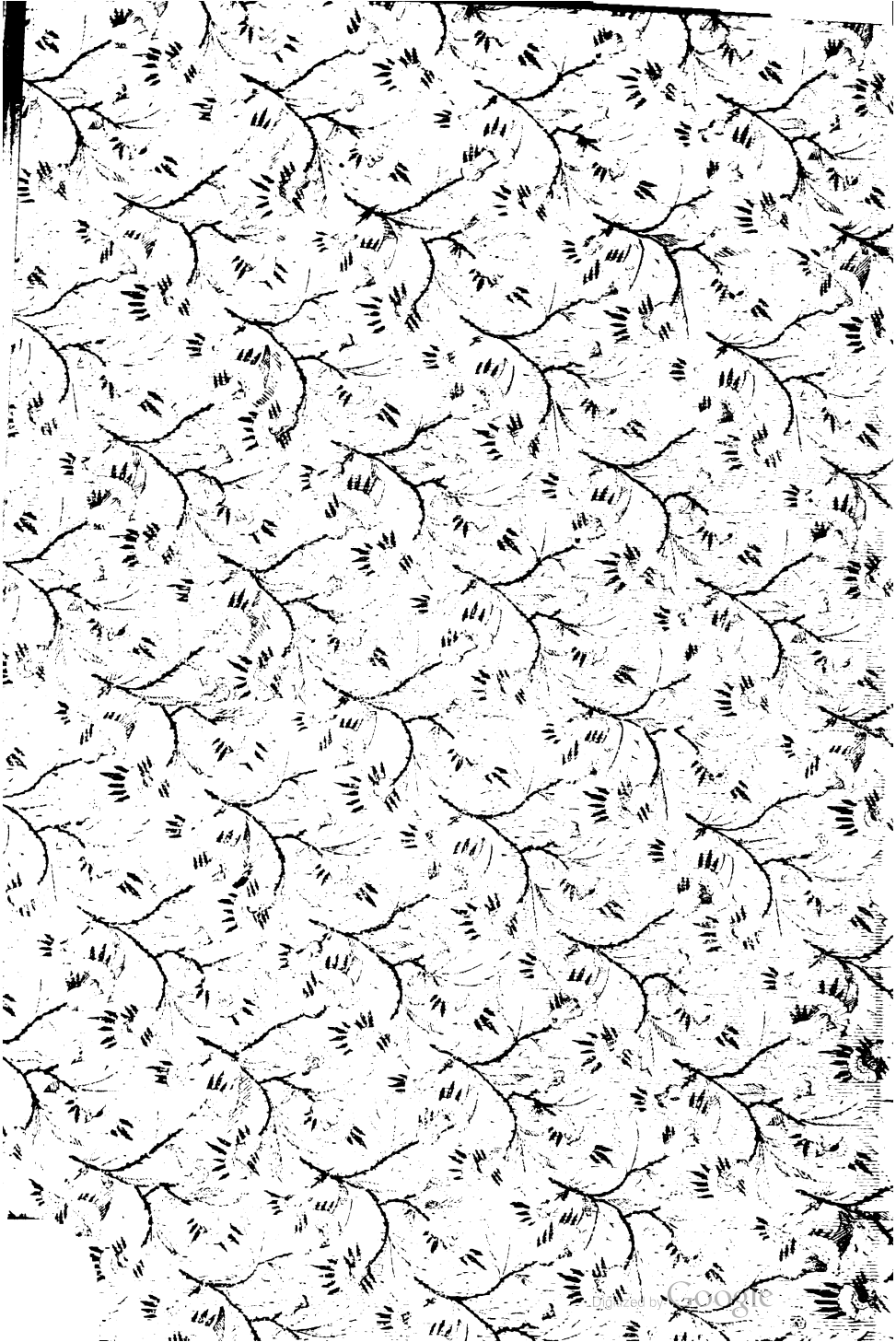
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